themselves further into sense and self-enjoyment in all animals, as also to universal reason and reflexive knowledge in men; it is pMn, that there is no necessity at all left, either of any incorporeal soul in men to make them rational, or of any Deity in the whole universe to solve the regularity thereof. One main difference betwixt these two forms of Atheism is this, that the Atomical supposes all life whatsoever to be accidental, generable, and corruptible; but the Hylozoic admits of a certain natural or plastic life, essential _and substantial, ingenerable and incorruptible, though attributing the same only to matter, as supposing no other substance in the world besides it.

n. Now to prevent all mistakes, we think fit here by way of caution to suggest, that as every Atomist is not therefore necessarily an Atheist, so neither must every Hylozoist needs be accounted such. -For whoever so holds the life of matter, as notwithstanding to assert another kind of substance also, that is immaterial and incorporeal, is no ways obnoxious to that foul imputation. However, we ought not to dissemble, but that there is a great difference here betwixt these two, Atomism and Hylozoism, in this regard; that the former of them, namely Atomism (as hath been already declared) hath in itself a natural cognation and conjunction with Incorporeism, though violently cut off from it by the Democritic Atheists; whereas the latter of them, Hylozoism, seems to have altogether as close and intimate a correspondence with Corporealism ; because, as hath been already signified, if all matter, as such, have not only such a life, perception, and self-active power in it, as whereby it can form itself to the best advantage,